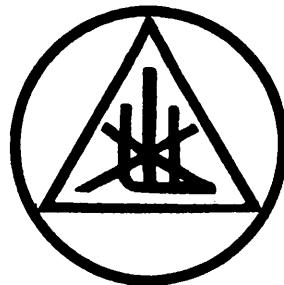


the
Beacon



May 1963

The Beacon

A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

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JUL '63

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FESTIVAL

THE spiritual Festivals of the year are events of energy flow. In terms of spiritual experience within the planetary ebb and flow of energy, these are high points of opportunity, so used by the participants and the communants.

In a short extract from Rays II included in this issue of the *Beacon*, we are bringing to *Beacon* readers an early reminder of the festival week of the new group of world servers in December this year. The festivals of Easter, Wesak and the Christ over the Aries, Taurus and Gemini full moon periods, provide an opportunity to prepare in consciousness for an adequate form of co-operation with the augmented energy flow through Capricorn in December.

It seems salutary to remember that the new group of world servers is still *a subjectively organised and a subjectively united group*. The individual disciples, active in various effective ways throughout the seven fields of Hierarchical work, respond to the potency of this subjective fusion and express the energy it projects but make no claim to represent the new group, neither do they seek to confine its world-wide consciousness within sectional or sectarian limits.

We are told that the life and the energy of the new group of world servers can flow through the work of any group which has within it three actual members of the new group; members in their own right because of their identity in consciousness with its life, its orientation and its purposes. The new group of world servers is a mediating and a meditating group. Its task is to meditate the Plan into existence. It therefore bridges the mental plane,

the three aspects of mind, infusing the consciousness of humanity, focused in a mass sense on the emotional plane, with the pure love/wisdom and straight knowledge of the Hierarchy focused on the buddhic plane.

When we think, therefore, of co-operation with the work of the new group of world servers and of effective participation in the festival week, we need to define the two areas in which co-operation is required. Since the new group is a centre of consciousness embedded in the substance of the Plan on the mental plane, our subjective participation is needed to strengthen and maintain the channel through which energy flows. Identified in consciousness with the new group of world servers our thought and meditation on the working out of the Plan flows out as energy to those members of the new group involved in the responsibility for action in line with the Plan. Wherever these disciples are placed, whether apparently engaged in individual service, or whether obviously active with others through group enterprise, there is opportunity, and need, for recognition, support and co-operation.

It may, however, be useful to clarify our ideas about 'co-operation'. This fundamental Aquarian principle is beginning to impress the consciousness of many in a dynamic way. At the same time, humanity is still influenced by Piscean forces on the withdrawing sixth ray. Our response to the new, therefore, requires balanced thought and an understanding heart, if we are to avoid becoming fanatically attached to a new age ideal!

Co-operation is with the Plan; with the working out of a principle and an idea which is

of benefit to humanity and which lifts the human condition and human consciousness. Human co-operation focuses through an area of service and within the aura of a magnetic activity in process of externalising an aspect of Hierarchical work. The serving disciple thus co-operates with the Hierarchy, and his outer activity reflects and projects the energy pattern of his spiritual associations.

We co-operate with the three spiritual Festivals in April, May and June in the endeavour to stand with those servers through whom 'the power of the one Life and the love

of the one Soul' may flow into intelligent activity. Perhaps our co-operation with these Festival energies this year may open up new fields of service, and help us to identify ways and means for effective participation in the festival week of the new group of world servers in December.

The Beacon editors welcome the opportunity to share in your ideas and suggestions for a special focus on the work of the new group at the year end. Worthwhile ideas will be published as 'letters to the Editor' in later issues of *the Beacon* magazine.

The WORLD DAY OF INVOCATION celebrated at the time of the Festival of the Christ on the Gemini full moon, falls this year on Thursday, 6th June. A world day of Invocation has been observed each year since 1952 as a day of special focus on the Great Invocation and its continuous use. Many people not only use the Invocation themselves with a realisation of participation in a world-wide service to humanity, but they also include their friends and their local community or church groups in the opportunity. Invocation cards and other Invocation literature is available on request from the Beacon editors.

The Restoration of the Mysteries

by Djwhal Khul

Disciples of the Great Ones have not yet risen to their full responsibilities.

THE three main channels through which the preparation for the new age is going on might be regarded as the Church, the Masonic Fraternity and the educational field. All of them are as yet in relatively static condition, and all are as yet failing to meet the need and to respond to the inner pressure. But in all of these three movements, disciples of the Great Ones are to be found and they are steadily gathering momentum and will before long enter upon their designated task.

The *Masonic Movement*, when it can be divorced from politics and social ends and from its present paralysing condition of inertia, will meet the needs of those who can, and should, wield power. It is the custodian of the law; it is the home of the Mysteries and the seat of initiation. It holds in its symbolism the ritual of Deity, and the way of salvation is pictorially preserved in its work. The methods of Deity are demonstrated in its Temples, and under the All-seeing Eye the work can go forward. It is a far more occult organisation than can be realised, and is intended to be the training school for the coming advanced occultists. In its ceremonials lies hid the wielding of the forces connected with the growth and life of the kingdoms of nature and the unfoldment of the divine aspects in man. In the comprehension of its symbolism will come the power to co-operate with the divine Plan. It meets the need of those who work on the first Ray of Will or Power.

The *Church* finds its mission in the helping of the devotee, in aiding the great public which is innately religious, and of goodwill. It hides in its heart those who vibrate to the great love ray, the second Ray of Love-Wisdom. Christ himself works through it and by its means seeks to contact the vast Christian public. It is the leaven in his hands to leaven the whole lump, and being in a form comprehended by the people, it can touch the great masses of seeking souls.

By means of the *educational work* of the world, the Great Lord seeks to reach those of the intelligent public who cannot be reached by means of ceremonial and symbolism, as in Masonry, or by religious means and ritual, as in the Church. It touches the masses and those in whom the intelligence aspect predominates to the lessening of the other two aspects. It aids those men who are predominantly on the third Ray of Intelligent Activity.

In all these bodies there are to be found esoteric groups who are the custodians of the inner teaching and whose uniformity in aspiration and in technique is one. These inner groups consist of occult students and of those who are in direct or occasional touch with the Masters and of those whose souls are in sufficient control so that the will of the Hierarchy may be communicated and gradually filter down to the channel of the physical brain. These groups which constitute the true inner esoteric group are many, but their membership is yet small, for the fact that a student may belong to any of the outer esoteric groups so-called is no indication of his true esoteric status. When the few who are the true esoteric students of the world know the difference between etheric and astral forms, between mental clairaudience and clairvoyance and their astral counterparts, between the elementals of thought and elementals of nature, then will the Christ and his church have a real esoteric group on the physical plane and the outer organisations receive the needed stimulation. That is why it is necessary to work with the students at this time and train them in the nature of true occultism. When we understand better the significance of time in prevision, and of force in movement, and when we comprehend more fully the laws that control the subtler bodies, and through them therefore the laws that function on the planes whereon those bodies express themselves, then will there be more intelligent and more useful work offered in co-operation with the Occult Hierarchy.

In the esoteric group, which is composed of the true spiritual esotericists found in all exoteric occult groups, in the church, by whatever name it may be called, and in Masonry you have the three paths leading to initiation. As yet they are not used, and one of the things that will eventuate, when the new universal religion has sway and the nature of esotericism is understood, will be the utilisation of the banded esoteric organisms, the Masonic organism and the Church organism as initiating centres. These three groups converge as their inner sanctuaries are approached. There is no dissociation between the One Universal Church, the sacred inner Lodge of all true Masons, and the innermost circles of the esoteric societies. Three types of men have their need met, three major rays are expressed, and the three paths to the Master are trodden, leading all three to the same portal and the same Hierophant.

It must not be forgotten that only those souls who are on the Probationary Path or the Path of Discipleship will form the nucleus of the coming world religion. It exists on the inner planes for the purpose of gathering out of all the churches those who have reached the point in evolution where they can consciously and of their own free will place their feet upon that PATH which leads to the centre of peace; who can in full awareness turn their eyes upon the Great Lord, and transmute the life of worldly endeavour into the life of service. The first detachment gathered into the coming Church will be found to be a part of the present great band of servers. These have, down the ages, been associated with the Christ in his work. Remember always the fact of the work he did in connection with the last advent, and remember likewise that in the turning of the cyclic wheel, in the evolution of the spiral, similar conditions will eventuate, the same need arises, and the same egos incarnate that were present in the days of old in Palestine. The numbers of those associated with him will be greatly increased, for all who knew him in earlier incarnations in the ancient East, all whom he cured or taught, all who contacted him or in any way incurred karma with him or with the Master Jesus, will have the opportunity to co-operate at this time. Each sincere aspirant who is closely connected with the present Church organisations, who feels a close link with the Christ and who loves him, can be practically sure that in

Palestine they saw him, knew him and may have served and loved him.

Link with the Christ

The sacraments, properly understood, serve to strengthen this link and realisation, and such a one as that of Baptism, when entered upon with understanding, will draw forth oft a response from the Great Lord himself. It is almost as if a golden strand were directed from his heart to the heart of the servant, a strand unbreakable and unfathomable and which, with each administration of any of the holy rites in the succession of lives, becomes stronger, broader and brighter. Eventually these many strands will become reabsorbed into their source when the Body of the Christ, one of the seven Heavenly Men on the second or monadic plane, is completed in full expression, for each one linked to him becomes, in a vital sense, a cell in his body. This the initiate Paul truly sensed and knew. Via this strand passes the power to strengthen, to stimulate, to vivify and to bless, and this is the true apostolic succession. All true disciples are priests unto the Lord.

There is no question therefore that the work to be done in familiarising the general public with the nature of the Mysteries is of paramount importance at this time. These Mysteries will be restored to outer expression through the medium of the Church and the Masonic Fraternity, if those groups leave off being organisations with material purpose, and become organisms with living objectives. When the Great One comes with his disciples and initiates we shall have, after a period of intensive work on the physical plane beginning around the year 1940, the restoration of the Mysteries and their exoteric presentation, as a consequence of the first initiation. Why can this be so? Because the Christ, as you know, is the Hierophant of the first and second initiations and he will, if the preparatory work is faithfully and well done, administer the first initiation in the inner sanctuaries of those two bodies. Many faithful workers will, during his period of work on earth, take this first initiation, and some few will take the second. The race has now reached a point where many souls are on the Probationary Path and need but the heightening of their vibration, made possible by his Presence, to reach the portal of the Path itself.

from THE EXTERNALISATION OF THE HIERARCHY
pp. 511-515

Lucifer

by Lesley C. Harvard

Light and darkness, like order and chaos, are two poles of the one energy. The fallen angel was also a light-bearer until he fell into darkness.

OUR experience as men begins on the physical plane; it does not end there. 'Thou madest me for thyself, and my heart is restless until it repose in thee' is a prayer that many have prayed without as full an understanding of its implications as Augustine. But as we observe the rhythm in creation, as we learn in our own experience that there is a time to sleep and a time to work, so we begin to understand a rhythm of mind and spirit. We listen to the story of creation, and our thoughtfulness deepens. Chaos and darkness go together at first, but when Light is invoked, order follows. Only when the contrary is introduced does the original term have any meaning; darkness at first, and chaos; yet can it be called chaos, before there is also order? And out of the conflict of light and darkness, a world is born. Yet, 'In the beginning God . . .' Not two Powers, but one, working through contrast and conflict, working through the swing of the pendulum, because there is no other means of advance.

First darkness, then light, yet no light without darkness, no darkness without light. And there is something so pure, so safe about daylight. We open our eyes and focus without difficulty. But we had to learn to do this. There was a time when we preferred to keep our eyes tightly shut, and another time when we looked and did not really see. In maturity we like to look and we expect to see. We fix outlines swiftly, fill in detail more slowly. We place our objects, and discern their nature. Sometimes we are deceived, but on the whole we can distinguish without difficulty between the solid and the penetrable, between bricks and mortar and mirages and visions. We know how to safeguard ourselves from error; when to go forward, when to hesitate, when to retreat.

About the darkness, there is no such certainty. Unless, like the blind, we are trained to endure it, we become confused, uncertain, insecure, incapable of making swift decisions. As children, we are petrified. We do not know the dangers that darkness holds, and so we fear that everything in it may harm us, especially when we are in strange surroundings. Only through experience can we learn that darkness can be kind and healing; that there are times when shadows are preferable to the hard, biting light of day; that, indeed, until we have entered into and understood a little of darkness, we shall not appreciate light as the blessing it is. Only then shall we observe the duskiness within light objects; we shall see softer tints where before there seemed no depth; we shall notice a range of colours where at first there seemed only one. The experience of darkness brings us back to the experience of light with a new understanding, for we have now experienced both in consciousness, and the quality of that consciousness is therefore enriched. And only after surviving darkness, and coming again to the light, may it prove possible for us to look directly, even if only for a moment, at the sun.

How does our experience develop? There was war in heaven! It seems necessary to have conflict, and environment is no safeguard. Yet if heaven is to continue, the conflict must be resolved. Michael triumphs, and Satan falls from heaven. But he falls as lightning (*Luke 10:18*), and his name is Lucifer, the Light-Bearer. What kind of light did he anchor on earth? Is it as dangerous on earth as it threatened to be in heaven? Can there be war without two protagonists, so is not Michael also responsible? And the myths tell us that even war was born of his father Sky, while his mother was Light!

There was Prometheus, too. He brought the fire of gods to men, that precious gift of fire which was meant to be the prerogative of the gods; did he do more harm than good? Did both he and Lucifer bring light that a greater darkness might follow — or did they bring the promise of liberation on the other side of intense suffering?

Lucifer and Prometheus

Light and Fire are intimately connected. If we look deeply enough into the stories of Lucifer, the Light-Bearer, and Prometheus, the bringer of Fire, we shall find interwoven strands. Both gods were cast from heaven. As Lucifer fell, his light was extinguished; while the impact of Prometheus' arrival on earth caused his limbs to be crippled. Their feelings were disproportionate, and they suffered resulting penalties.

Yet, in a sense, what they attempted has already been achieved, for men if not for angels. Lucifer wanted to be as God, and St. John tells us: 'Here and now, dear friends, we are God's children; what shall be has not yet been disclosed, but we know that when it is disclosed, we shall be like him . . .' (*I John 3:2, N.E.B.*). The fire of Prometheus was thought to have reached earth, and for many centuries vestal virgins were appointed to guard it, honoured by all. A Christian emperor had this objective light extinguished, perhaps because he saw that it was more easily tended than the real light it represents within.

Light casts shadows; fire burns. Both hurt, until a use for them, a shield against them, has been found. But in using them, and in shielding ourselves from them, we may protect ourselves from the greatest of experiences. 'To know evil, for them, was to know it not by pure intelligence but by experience.' Was this the devilish price to be paid? Was the fall from innocence to experience, in order that knowledge might be gained? Perhaps angels know by pure intelligence; men cannot. Perhaps it is only appropriate for man to yearn to know by experience, and his privilege. Certainly, the darkness of selfishness and self-concern cannot be ours by the thoughtful comprehension of ideas; we must enter into experience ourselves. And this sort of know-

ledge is not knowledge concerned with knowing 'how'; it is concerned with the knowledge 'that' — and such knowledge lies on the other side of experience. Mystically, we can enjoy an experience by proxy; if we are to be 'knowers' we must be seared by an actual event so that we become other than we were, forever.

In order to benefit from experience, men need perhaps to be prepared for it. New concepts and understandings come from new combinations through insight into material already received. Lucifer brought light, Prometheus brought fire, before men had learned their nature, and how they could and must be used. This was inevitable. 'He came unto his own, and his own received him not . . .' But experience must teach, and the wise will learn. Acquaintance does not necessarily mean education. 'Have I been all this time with you, Philip, and you still do not know me?' (*John 14:9*) Men must look again at these two great gifts, which are really one in nature, after they have come to know the giver of the gifts.

Light and Power

Can they come to know the giver without using the gifts, even if they use them inadequately? Perhaps it is only through a misuse of light and power that they come to know what light and power really are. If light is misused in heaven, there is a lightning flash on earth, which strikes terror and yet exaltation into ordinary men. If ambition must be exercised, it must be given right environment for exercise, and this is not Heaven. Whatever went amiss, as Lucifer fell a great promise was given. If environment is no safeguard, neither is it a barrier. 'Stone walls do not a prison make; nor iron bars a cage'. Seeds germinate in the dark, and when the shoots break earth's surface, the light itself is helpful and maturing. So with men. 'I believe' precedes 'I know'; 'I want' before 'I surrender'. Once shoots are shown, light will guarantee growth. And when there has been some growth, adverse circumstances will follow; the blasting wind, the rain and frost, the suffocating heat. Ultimately, what lies within the living being will have played its part, but only its part. For there is that within which changed the environment from Nazareth to Bethlehem, and which will force steady steps eventually along the road to Calvary. For there was light

before there was darkness; there was God and his love, before we could respond.

“Light looked down and beheld darkness
‘Thither will I go’, said Light . . .
So came Light, and shone . . .
And the Word was made Flesh, and dwelt among us . . .”

“Lighten our darkness, we beseech Thee,
O Lord . . .”

We are called to be Weavers in the Light. The Light in this phrase is more than natural light. It is the Light of Understanding, the Light of more than ordinary consciousness. We all need daylight to live at all, but minds need illumination to grow, and souls need fire to transfigure and transform. This is the kind of Light in which we must weave, but what we weave must bear the light of normal day. To gain the strength to work in or under Illumination, we are groomed by our own experiments and the disruption of our own experience. Within us is born a steadiness of purpose and a negation of self which makes it impossible for us to be used by God. The personal prejudice, the glamour and illusion which made the fall from Heaven inevitable, are swept away by the registering mind. The channels of communication which exist between the Heaven which is our Home, and the earth which is our exile, are cleared of all obstructions created by ourselves. Our will flickers like a flame, and everything to do with our darker self is burned away. We may lose our magnetism, our attraction. We become dynamic, powerful, and although we are fearless, others may fear us. We are impersonal, yet alive, responsive and alert. We see what needs to be done, and we have the courage to do it.

Sons of Light

‘Will is rather a thing we may choose to become than a thing we already possess.’ We need to be illuminated, but we must also illumine — under our will, not our desire. Our light must shine before men. We work in the light, but we must also transmit the light that we may be known as the Sons of Light.

About our persons there must be a physical radiance; about our minds must be the sensitivity of tempered steel that will thrust home with ideas while it also reflects the light.

If we are men of intelligence, we already have some light, for we are not entirely governed by instinct. If we are men of education, we have even more light; but now it is a light that gives responsibility and can be used for selfish ends. We need the converting power of love to make sure that the searching Light heals and does not blind, empowers and does not blast. It is an odd fact that only for the dead do we pray: ‘Let Light perpetual shine upon them’, as though they alone could bear its radiance. But when we pray for ourselves to ‘the Light of the minds that know thee’, we ask for help to know that we may truly love, so that in loving we may fully serve. And we ask also for light to know ourselves, to know our hidden glamours and illusions, not so that we may be over-powered by their multitude, but that we may win free from limiting concepts and the darkness of ignorance, into a wise assessment of our own potentialities.

‘The Angel of the Lord announced unto Mary.’ It was an annunciation, an illumination, the fact followed because the illumination was accepted, there in her everyday environment of Nazareth. ‘And she conceived by the Holy Ghost.’ Light dawned on the mind, and because there was only humble acceptance not incredulous rejection, ‘The Word was made flesh’.

Came the Birth, and there was a Glory.
Came the Death, and there was Darkness.

But on the other side of Death was a new quality of Light, and a new Glory, that shone not around but within, and to this Light and Glory there is no end. And there is that within us that makes us part of that Light and Glory, that makes us little Lucifers and bearers of the Holy Fire. But it is our right and privilege to bear it, and to show it, within our earthly environment, so that we do not risk expulsion for our presumption.

Part 2

A Conflict of World Views

by Karl Heussenstamm

Religion, the motive force of the past, dealt with ideals: Science, which rules today, deals with forms: Art, belonging to tomorrow, stands between the two, between ideal and form. It will bring one into the other.

IF we interpret history from a mystical premise, we must once again accept a teleological basis for existence. Life has a religious purpose. That is the mystic's stand. The earth contains an oversoul, a world genius. Man too has a soul; in fact, humanity is the group soul that ever aspires toward excellence through mind, feeling, and body. But with most individuals this process is yet unconscious; their focus of awareness is engrossed in the outer self. The soul is genius, the universal man latent within each of us, and when awakened it is felt as the urge to study life, to create works of art, or to perfect one's conduct. Also the soul is political by nature: its presence within man strives for group harmony and individual rights. In the oversoul, all souls are fused in an ideal harmonic brotherhood that shall one day express itself in outer, conscious form. In the ground of this transcendental reality we have always had our roots. And so the oneness of mankind will eventually be fulfilled.

Spirit unites physical matter through creative soul. The natural world, then, is seen as moral, aesthetic, and rational. Hopefully the universe is not beyond man's understanding, though the path to wisdom, rarely attained, has been long and difficult. But wisdom will be more common in the future, after the people recognise the way of the new mystics. For the universe, the macrocosm, resides in every human being, the microcosm, as an archetype of God's image; it is after this image that man's ideal being has been conceived and designed. Even the geometry of our bodies is a dim reflection of this archetype, which in most of us is still buried beneath a cloud of emotional and intellectual obstructions. Buddha and Christ and the other illumined seers were unblemished reflections

of it; the beauty of the Absolute can shine only through the mature soul. And what is more, each soul is unique, destined to grow as an individual throughout the entire cosmic process. Each person is thus immortal, but he must first pass through cycles of birth and rebirth finally to achieve liberation from the bondage of lower nature. Thereby we overcome death and escape in full awareness to a higher kingdom of soul. And there we carry on as artist-philosophers and world servers, but in a cosmic society. We would agree with Carl Jung, that to accept reincarnation as man's fate is the only heroic stand. Moreover, the whole universe is a grand genius, a Person aspiring for his own fulfilment through the law of cyclic rebirth. As Plotinus pointed out, everything is soul composed of countless souls who fall into corporeal existence. What is true of man, therefore, in some lofty and mysterious sense, is true of the universe; and, conversely, what is true of the universe is true of man. The pronouncement: 'Man, know thyself' ever holds. The mystics have said that to know oneself is to know God; to know the part is to comprehend the whole.

Ancient ideas

No doubt these ancient ideas, like all creative and spiritual ideas, appear vague and contradictory when tested by advanced logical analysis. However, to appreciate them a person must first acquire a measure of religious experience, to glimpse nature's higher order, seeing there a uniting principle common to all things. Otherwise such ideas will not make sense. All this of course seems as though we are returning to what is old and useless: it has obviously been shown to be false by scientific evidence and, we might also add, by a good deal of existential thinking. Here lies a subtle problem.

It is certain that much in the religious past can be discarded, especially the literal and anthropomorphic interpretation of Deity. Nevertheless, the past has roots which nourish the future. Has not modern art gone to primitive art for inspiration? The error then of liberalism is to cut away our traditional roots, leaving us ungrounded. We should not fear going back to antiquity for guidance and strength; we should be humble enough to admit our lack of wisdom as a result of concentration on individualism, social action, science, and technology to the neglect of equally important approaches. But men cannot borrow perennial wisdom: they must rediscover it in everyday living and in contemplation; then they must relate it to the symbols and needs of their time.

In a higher sense, one may venture to say that there is no progress; there is only an ever-expanding and deepening unfoldment of the world soul, gathering from past experience those ideas and forms it requires for advancement toward a more elaborate unity and consciousness. That is the vital force behind evolution. Hence spiritual genius does not look upon history from the perspective of physical time (a sequence of separate events) but more from that of duration, or more abstractly, from that of a continuum of higher consciousness. The vision of the mystic stems from heaven's infinite being, which ever strives out of creative love to take form in time and matter, thereby overcoming them.

Religion, Science, Art

Religion has had its age. Science rules today. But tomorrow belongs to Art, to creative spirit. Religion deals with ideals, and science with forms; but art stands between the eternal and time, between the ideal and form, bringing one into the other. And the classical discipline is rational. The artist requires a developed mind as well as a deep heart. The masters are great architects. The highest art is the art of life, the true philosophy, so neglected by the moderns.

Spiritual thinking, the gradual intuition of truth where all conscious faculties participate, is by no means original; it is older than history. The recent revival of mysticism, however, has yet to be accepted by the educated public. The modern age has called it

idealism; and today, though not accepted by the majority of academic minds, the idealist view is again gaining momentum. In due time it will come to the surface where the world can perceive its light. The philosopher-statesman Radhakrishnan, now the president of India, has done some significant writing and lecturing to further this rebirth. His book *An Idealist View of Life* is a revealing work.

The familiar argument in philosophy between the natural and the spiritual has thus far been largely a conflict between two schools: the scientific empiricists against the rational idealists. It should be noted, however, that there are a number of thinkers, among them pragmatists, vitalists, Zen scholars, and existentialists, who refute both the scientific and the idealistic approaches; yet these thinkers, though they are sincere and intelligent and strive to offer a middle ground, do not quite fathom the classic vision of the mystics; therefore they do not solve the contemporary religious problem. But to return to our original theme, we find in the midst of preparing for atomic war that the argument between the idealist and the empiricist grows, even though the public may not be aware of it. Hence philosophy is gradually being forced to leave its academic tower and come down into the street. Bertrand Russell has already done this. And so in time a widespread ideological and religious dispute will be fought out in the open where mystics challenge the agnostics who rule the educational and intellectual sphere, which has in many ways become static, like the old scholasticism. Perhaps there will be philosophical debates over television. It will be a passionate war of ideas and feelings. But dynamic unity is not born except through the pain of labour. Let us not forget that creative birth is the supreme joy of man.

The Mystic and the Materialist

The main opponent of the mystic, however, is not the naturalist but rather the materialist. For when we consider important thinkers like Albert Einstein, Julian Huxley, and Erich Fromm, we realise that advanced naturalism contains much that is of the spirit. There are those who now believe in a natural mysticism. This is encouraging but it is not enough. The problem is thus to show how

ideas in the academic sphere relate to a world view beyond naturalism. If this can be done, if there can be a meeting of minds across the barriers of class and degree, then the dangerous tendency toward material stagnation will begin to be outweighed. So we see why the reappearance of the mystic is imperative.

Obviously the approach of empiricism is based on the naturalist view. For empiricism, and by this I mean all philosophical approaches that build their ideas upon the knowledge of modern science, maintains that nature is an objective and independent existence composed of energies and objects separate from any conscious mind that perceives them. An object is not an extension of mind but a thing having a life of its own. The empirical philosopher is therefore convinced that a fundamental division exists between subject and object.

On the other hand, idealism is based on a different premise: nature is an emanation from a higher order of eternal ideas where subject and object are conceived as one; yet in the familiar world registered by our physical senses, the object enjoys the appearance of a separate reality; so does the subject. Emanation does not mean coming from another place; it means, rather, born of a higher conception sustained by divine consciousness which is everywhere, though mainly in the invisible.

How difficult it is to put truths down in writing. Mystics have racked their brains attempting to explain their insights. Was not William Blake forced to use symbol and metaphor?

Intuitive Thinkers

Almost all the philosophers who stood for

idealism were actually mystics to a degree; thus they tried to explain the spirit's truth within the confines of modern philosophical language. Perhaps plain, simple words would have been better. But as spiritual ideas cannot be fathomed by the intellect alone, it was not possible for these intuitive thinkers to prove the value of their concepts to the critical analytic thinkers. Indeed by attempting to do so they produced monumental metaphysical obscurities. There is an old saying, 'Mind is the slayer of the real'. That is the crux of the problem. Yet the intellect should certainly not be rejected but put in its natural place, acting as an agent of the intuition. And only until we acknowledge a superior symbolic thinking based on paradoxical axioms, a new logic, can headway be made. The abstract elements for this organic logic are gradually being developed. Modern art is a vital step here; relativity, physics, and Zen Buddhism and existentialism applied to psychology are equally important. We might mention in this context the philosopher Walter T. Stace, who has done a superb job of work in relating the teaching of the great mystics to modern thought. A general acceptance of the philosophy of mysticism was not possible in the past: not enough had happened in science and world culture to supply the key concepts and frame of mind to bridge the gap between intellect and intuition. But now enough has happened. Those who know something about God's truth may not be able to hand it down directly, but they can begin to show that it exists and that it is extremely important to survival in the future. A new world revolution is dawning because mankind has grown in consciousness. *A Principia Mystica* may soon be written!

Concluded

The Good Word

by Evelyn M. Holt

'To ask about the meaning of words is to ask about everything.'

CONTRADICTING the general opinion that words as such are true messengers of thought, the Lebanese poet Khalil Gibran, in his masterpiece *The Prophet*, says: 'Thought is a bird of space that in a cage of words may indeed unfold its wings, but cannot fly'. He adjures us to allow 'the voice within the voice' to speak, for therein lies truth. Far back in the dawn of human history a caveman one day discovered that by rubbing a chip of stone against another he could produce a mark. So, through the ensuing ages, as his mind developed, man learned to make increasing varieties and combinations of marks, and to use them to serve his growing needs and purposes. And through this body of expression or form, the meaningless gradually became meaningful and took on diversified characteristics, each with a quality and life of its own.

Today the world's languages contain hundreds of thousands of words, and range from underdeveloped systems of the most primitive races to elaborate languages of great civilised peoples with formal grammar and voluminous literature. Through the voice of language man seeks to express himself, and the words he speaks or writes indicate his particular state of awareness. They are his tools of relationship, often used carelessly without regard for consequences; they are weapons for defence and attack; they express his desires and hopes; sometimes positive, sometimes negative, they serve in all three worlds of living.

It has been said that: 'To ask about the meaning of words is to ask about everything'. Like magic they affect the minds of those who use them. 'They are meeting-points where regions of experience come together', Stuart Chase tells us in *The Tyranny of Words*, 'and

are a part of the mind's endless endeavour to order itself.' But in the use of words there may be danger. St. Paul warns that 'the letter killeth, but the Spirit giveth life.' Even holy words are holy only because they point beyond themselves to the Source of all Holiness. Socrates said: 'As for words, men use them as if they were things. They get used to the word and fail to see the miracle of the thing the word stands for. Let them stop to think about words, and they will soon see how little they know. Ask "What does this word really mean?". They would soon find that it was fitting that they should be modest before other men, and humble in the presence of Eternal Wisdom.'

The origin of word-use in the art of writing has been a matter of speculation from earliest times. Myths of antiquity ascribe it to Thoth or to Cadmus, denoting an Eastern or primeval source. The Talmud ascribes it to a special revelation, and it is perhaps in the light of revelation we should seek the true meaning of the words we use, for expression of truth is the purpose of all created forms. At this stage of evolution no form of any kind measures up to or is an adequate expression of the indwelling life, but it has within it a divine idea.

Morphology, the study of word forms, comes from a Greek root — 'morphe'. It has some interesting related words whose meanings would be recognised by a student of the occult as connected with the idea of form. For instance, *Morpheus*, the God of Sleep (illusion); *Morpion* (French), a crab-louse (bringing to mind the zodiacal sign of Cancer, the gateway to incarnation); *Morphea*, a scaly or horny eruption on the skin. The word

Morpho was a Greek epithet of Venus, related to Capricorn in the creative hierarchies. In Alice Bailey's book *The Light of the Soul*, an interpretation of the teachings of the ancient sage, Patanjali, it says: 'The task of the occultist is to work with the force which lies back of every form, and not so much with the form which is but the effect of some cause. He has to look for the specific impulse latent in every form. Every form is but the symbol or attempted representation of an idea, and this is true without exception on all the planes of our solar system wherein forms are found, whether created by God, man or deva.'

Basic Unity of All

Lack of spiritual light in the world is due to limitations of habitual activities, of which the misuse of words is certainly one, which form a negative ring-pass-not. Therefore training must be undertaken to expand our consciousness, to look for the soul quality of the bird of thought within the cage of words, thus finding the innate substance or idea expressed. As we push by meditation from the concrete to the abstract, we shall move from perception to conception and find the basic unity of all creation. The study of words in this way leads to the basic puzzles of civilisation, the structure of the world in which we live, and the nature of man.

The current meaning of a word is but one of its meanings. For, as the evolution of life proceeds, new words come into the language in response to need, and others go out of use, gradually or suddenly, and become obsolete. Word meanings expand or contract. Words denote, connote, carry statements and implications. They are positive or negative, sometimes both. The Hebrew word *Boruch* means 'He blessed' or 'He cursed', depending on its position. Words show the essential relationship between knowledge and thought. Our nervous systems, which are correlating centres, can interpret their meaning only in accordance with our own quality and identification with the Reality within ourselves.

The purpose of the study of language is to learn to make words a more exact expression of our thoughts. People are everywhere today becoming more aware of the power of words. Waves of words engulf our ears and eyes. They reach from the planes of international

relations to stages of soap operas; from cultural levels down to the advertiser's fields. Propaganda has enslaved many words and directed their meanings to their own ends. The word *democracy*, for example, may be used by contradictory groups to define wholly different systems. Some words, like *mother-in-law*, have acquired such a load of emotional colouring that many people cannot look at them objectively. New dictionaries are being compiled, crossword puzzles and anagrams keep their followers searching for words and meanings, and numerous articles and books are being published. Lincoln Barnett's article on 'The English Language' (*Life* magazine, March 1962) voices the opinion that English is fast becoming a universal tongue. This is because of its diversified and cosmopolitan ancestry, and because of its elasticity.

The world of business recognises the power of words. Recently a publication of a large American business concern carried an article on 'the Industrial Vocabulary', stating that the idea behind the word is the key to understanding the economy. It seems that some counsellors advise business to develop a tranquillised vocabulary, to substitute the warm, friendly word 'company' for the austere term 'corporation'; to replace 'profits', one of the most misunderstood and propagandised words, with 'earnings', so far unscathed in industrial usage.

The All-important Idea

This company, concerned with better living, felt, however, that rather than search for new, neutral words, a better understanding of the words we now have was in order. They pointed out that 'in the final analysis it is the *idea* which is all-important. Dictionary makers are the first to warn that a definition is only a starting point in the understanding of a word, and should be regarded only as a helpful beginning.' With due caution in mind it presented a list of definitions of some troublesome words in the modern business vocabulary. Among them was the word 'Automation'. Frequently misunderstood, automation does not make human judgments obsolete or turn operators into robots. Design, installation and maintenance of automated devices require superior skill and ingenuity. In operation they free employees

from much exhausting, dirty and routine labour. And, in many cases, the use of automated equipment, because of highly sensitive instruments which exercise strict control over production equipment, permits production processes which never could be performed under previous conditions.

This research for ideas applies, of course, to the material side of life activity. But the research areas of words have no limits. They extend into the eternity of divine consciousness, for he dwells in all forms.

The Master Jesus, we are told, spoke in the Aramaic tongue, a Semitic language named after 'Aram', the old word for Syria. It was a humble language, not beautiful in sound, yet in it were expressed the most beautiful thoughts uttered on earth. Of his sayings Jesus affirms: 'The words that I speak unto you, they are spirit, and they are life'. 'My words shall not pass away.' We know that he often used words symbolically as he talked to the crowds in parables. He warned of the power of words, and said that for every idle word there would be an accounting. 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' 'Do not bear false witness.' 'Whosoever shall say to his brother, "Raca" or "Thou fool", shall be in danger of judgment.' Commissioning his disciples, he told them that they were to speak in the light what was told them in darkness or secret. 'Salute every house, but if it does not hear thy words, withdraw.' They should openly testify for him before men, and if called to account would intuitively know the right words to answer.

When man is in rapport with his soul, he, too, will intuitively respond with words acceptable in his sight. However, most of us need to think and apply the law of harmlessness to the words we send forth with voice or pen, liberating only those birds of thought which carry understanding, love, compassion, encouragement and goodwill. 'As evolution proceeds the significance of word-forms will become ever more apparent', says the Tibetan Master in *A Treatise on White Magic*. Some day man will learn to choose the right word at the right time, and the flip saying: 'What's the good

word?' will really describe his creative communication methods.

Today many people are attempting creative activity through painting, ceramics, weaving and such hobbies, but they are motivated by their wish for their own self expression, and the beauty achieved is in form rather than in meaning. The true masterpieces of art which have come down the ages, yet still live today, have meaning as well as beauty. Revelation of hidden meaning is a truly creative art. We know that there has been a Plan for humanity in progress since the beginning of time. The ancient wisdom teaches that this eternal Plan of God is 'Unity in multiplicity', unity in consciousness, multiplicity in form. This Plan has three goals: illumination of the mind, the revelation of love, and the evocation of the will. This latter aspect we are not yet able to conceive, but as intelligent men and women we can use our minds, and through meditation reach into and touch the world of ideas and the realm of intuitive perception. We can search for the divine word, symbol of unity behind the multiplicity of human words.

Word-study of the Scriptures could give new and deeper meaning to many Biblical stories. Like the business industry concerned with better living, we do not need new modern language translations of the Bible, but a better understanding of what lies behind the words in the original translations, outmoded as the ancient terms may seem to many today. Through meditation and with the guidance of a Concordance one could trace a network of underlying reality behind these words, bringing down new life for the new age.

Source Material

Alice Bailey's writings

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The Rhythm of the Heart

by Hugh D'Andrade

The heart-beat has an integrating quality which inaugurates a series of fusions: that between soul and personality: between soul and soul group: between Ashram and Hierarchy: Hierarchy and Shamballa, and Shamballa and the Higher Way.

LIFE, pulsation, rhythm — these are qualities of the beating heart. Yet there is another quality which should be recognised, a quality neither easily described nor named. It is the integrating quality of the heart-beat, preserving the wholeness of the body; it is a timed pulsation of activity and of rest; it is a throbbing inflow and outflow which seems to get its fundamental beat from some source other than its own. To listen to that beat is to hear the Cosmos throbbing at a vital point of space and time.

And even as we hear that beat we sense an identity greater than the rhythm manifest in space and time. It is as if the heart beats to express infinity, and nothing less, for nothing less could bring such a miracle into being.

Here heart and soul are known as one, and the rhythm of the soul is found. The soul then is recognised as a pulsating point of consciousness expressing the Oversoul. And thus knowing the soul is in fact knowing the Oversoul. The soul becomes the evidence of the Oversoul. The soul becomes the witness expressing intimate knowledge of the Oversoul. (In court a witness may express only what he knows, only facts known to him through his own personal experience.)

So the soul expresses its individual experience, the known fact of the Oversoul. The Son knows the Father. And this is Love-Wisdom, expressing the Will of the One Life. For the heart-beat of the soul is love, its warmth is love, and its integrating force is love.

The opening of the heart like a chalice to the consciousness of the Christ is like the drinking of the cup of wine in Holy Communion. In this deeper communion the energy of the Christ is felt as an influx of strength and love.

Herein is an aspect of the 'birth from above'. For this birth from above is not mere symbolism; it is an energy which transfigures the life 'below'. It does not remain above, but flows down into and permeates and strengthens the life. The individual life is permeated by the universal life and becomes the One Life in manifestation. The Son and the Father are one.

There is a startling physical analogy in the construction and function of the heart. Blood pours into the heart from above, for the major artery of the body, and the major vein, both enter the heart from above. Moreover, above the heart is the thymus gland, then the vibrant top wings of the lungs, then the life-line, the bronchial tube, or windpipe, this whole vibrant, glowing organisation above the heart being a physical reflection of the thousand-petalled lotus and the antahkarana hovering over the head. Inspiration from above, from the mental and buddhic realms, finds its reflection in the physical realm, where the region above the heart palpitates with inflowing life and breath.

Here we find the divine circulatory flow, not a closed system, but circulation with its source of energy above, its flow proceeding outward into all the world. Inspiration and strength flowing in at the top of the breath, inspiration and strength flowing in at the top of the heart, the two seem one. Shamballa at the top, Hierarchy at the heart, this is the life of the disciple.

Dark Glass or Clear Mirror

Through this correspondence, whether as in a glass darkly or as in a clear mirror, who knows, one may see in a flash the glory of Sanat Kumara above Hierarchy, and the glory of Hierarchy above the disciples of the world, and the glory of the soul animating and infusing the personality.

Proceeding thus from the heart upwards, one may also glimpse higher fusions on the ascending path. First, there is the fusion of soul and personality, then the fusion of soul and soul-group, then progressively the fusion of soul-group and Ashram, the fusion of Ashram and Hierarchy, the fusion of Hierarchy and Shamballa, the fusion of Shamballa and the Higher Way, all in consonance with heart-beat. Once the fundamental heart-beat is found, and held in consciousness, then one knows that the Heart of the Christ and the Heart of God beat as one. Then indeed this heart-beat opens up as the Way.

Here is the WAY without qualification, because it has no barrier of sect or denomination or religion or caste or race. The line of light that radiates from the Heart of God to the heart of man, the heart of the soul, is direct, and in this radiant thread of light freedom is attained. All the other freedoms are but experiences of the threshold, and no true freedom is known until this radiant bridge is found.

A great mystery gleams here, for often the disciple seems to be speaking of the Heart of God when he is speaking of the Heart of the Christ, or mayhap the Heart of the Master — there is no differentiation in his thought and the one seems to be the other and the other seems to be the ONE.

'I in them, and thou in me,' said the Christ, 'that they may be made perfect in one.' (John, 17:23.)

All of this is more than mystical and poetic, for it has great practical meaning, making clear the problems of obedience, and 'body', and time, and substance, and destiny.

The true understanding which brings obedience flows from the heart. It is willing union in the true sense of the word 'will', for it is the merging of wills into One Will. It is the Cosmic Flow of One Being as Love flowing through all.

What then is obedience but the pulsation of One Heart?

And what then is body? 'Body' is the abode of the heart, integrated by the heart, living and

moving for the purposes of the One Heart. It is the temple of the Living God.

What then is time? Time is seen in this heart-consciousness as the point in which the past emerges into the present, and the present opens out into the future. Past and present and future are no longer separate, but become fused into an inclusive vision of the Plan as it exists in the mind of Sanat Kumara. The Plan is seen as the Reality of Being, its perfected IDEA is held as the goal, projected from the beginning, inevitably unfolding as the Heart-beat of God. Time then becomes the rhythm of Sanat Kumara's intent, and thus unfoldment and time are seen as one. By the same token, the greater rhythms of unfoldment are recognised, and one knows why cycles are the pulsations of the great heart of being, in which 'a thousand years are a day'.

Flowering of Archetypes

Time may also be seen as the unfolding of cosmic issues, or the flowering of archetypes in the Mind of God. Time then is no longer pressure from external events, but the spontaneous flow of life and love and purpose, pulsating in rhythm with the great heart of Being.

What then is substance? The heart-beat of life is the vibrant pulsation of the substance of life. How can there be Heart without substance? How can the heart beat unless there is a rhythm of Unconditional Love, the Essential Energy of God, holding its substance in form and rhythm? Thus substance is seen, not as something other than life and love, but as life recognising its substance as love in manifestation. Then substance and light become merged in one, and light is the radiance of love.

What then is destiny? Destiny likewise unfolds as Love expressing its own being, and the destiny of the Heart becomes the only destiny. Then we discover that there is no star-crossed destiny as the finite mind fears, but that the true meaning of destiny is the 'standing in Being' which is best described as keeping one's heart 'in beat' with the Heart of God. (The root of the word 'destiny' has the meaning, 'to stand'.)

Here Alpha and Omega are found, not as an automatic round of creation, with omega a mere repetition of alpha — that would be

meaningless — but as the idiom implies, alpha and all the letters between, with all the words and sounds and phrases and sentences, leading up to omega. Thus every cycle is pregnant with the gain of previous cycles, and past gain is ever added to present values, filled with promise and glory for other cycles to come.

And thus the stars of destiny are transformed and seen in their true light. No longer are there malefic planets or times. The planets are seen as vibrant centres, each with its own quality, each responsive to the rhythmic heart of God. Whatever the quality of a planet or orb may be, it represents a point of consciousness which at its own heart is responsive to the Heart of God. Knowing that there is but one Heart beating in the universe, all the planetary rhythms may be recognised in their unfolding order.

New rhythms, new recognitions, new

experiences, new events may bring crises, but these crises are accepted as new rhythms which belong to greater chords of cosmic harmony. An old rhythm gives place to the new so that a nobler rhythm may flow into the heart and strengthen its beat to greater issues.

When the stars in their courses bring the unfolding rhythms of the Heart of God, then bridge to bridge the rhythms flow. Between the heart of the disciple and the Heart of God the bridge of light flows, and becomes ever stronger and more beautiful. The bridge becomes a line of indestructible light, the lines of light intermingle with the lines of Hierarchy to show forth a great radiance — and ever at the heart of this radiance is the Heart-beat of Sanat Kumara, mingled with the Heart-beat of The One About Whom Naught May Be Said, the Heart-beat of Ishvara, the Heart-beat of Brahman. This is the Way of the Heart.

The Spirit of Masonry

by Foster Bailey

Please see our BOOKS AND PUBLICATIONS section, page 95, for a long extract from this book; also for details as to where it may be obtained.

The Three Aspects of Mind

Their Relation to Discipleship

by John R. Haberman

WITHIN the many esoteric, metaphysical, religious, and scientific schools of ancient origin or modern derivation which exist in the world today, there is no subject of greater importance than that of mind, whether in its greater significance as the Universal Mind or in the lesser as the individual mind. All schools, from the One School of the Hierarchy itself down through the multitude of lesser schools, base their curriculum on the development of the human mind, the goal of all educational processes. All the esoteric, metaphysical, mystical, and religious groups seek in some way to relate the individual mind to the Universal. The more materialistic psychological schools simply seek to discover scientifically what the human mind really is, whether it is more than merely a combination of neurons in the physical brain activated by electrical impulses; and some sincerely seek scientific proof of a still greater Mind beyond the little minds of men.

It is obvious that in order to learn anything, even if nothing more than memorising the three R's by rote, one must possess a mind and be able to use it. Such is that which distinguishes the fourth kingdom in nature, the human, from the third, that of the animals. It was the planting of the seed of manas within the race of animal men which caused the individualisation of the human race in the distant past, as is well known; and the consequent development of mind is responsible for the whole of human evolution since that time.

In esoteric terminology we distinguish mind as the fifth principle, operating on the fifth or mental plane. That plane is usually recognised as being dual in nature — the lower subplanes comprising the area of consciousness of the concrete mind or intellect, with the higher subplanes supplying the field of awareness of the higher or abstract mind. Between the two lies the co-ordinating factor, the ego or soul, thus creating a triplicity upon the mental plane. This triple nature of mind is clearly outlined by the Tibetan:

"1. *The lower concrete mind.* This expresses itself most completely through the fifth Ray of Concrete Science, reflecting the lower phase of the will aspect of divinity and summarising within itself all knowledge as well as the egoic memory. This lower concrete mind is related to the knowledge petals of the egoic lotus and is capable of pronounced soul illumination, proving eventually to be the searchlight of the soul. It can be brought under control through the processes of concentration. It is transient in time and space. Through conscious, creative work, it can be related to the manasic permanent atom or to the abstract mind.

"2. *The Son of Mind.* This is the soul itself, governed by the second aspect of all the seven rays, a point I would ask you seriously to register. It reflects the lower phase of the love aspect of divinity and summarises in itself the results of all accumulated knowledge which is wisdom, illuminated by the light of the intuition. Another way of expressing this is to describe it as love, availing itself of experience and knowledge. It expresses itself most fully through the love petals of its innate being. Through dedicated and devoted service it brings the divine Plan into activity in the three worlds of human accomplishment. It is therefore related to the second aspect of the Spiritual Triad and is brought into functioning activity through meditation. It then controls and utilises for its own spiritual ends the consecrated personality, via the illumined mind, referred to above. It is eternal in time and space.

"3. *The abstract mind.* This reveals itself most completely under the influence of the first Ray of Will or Power, reflecting the higher aspect of the will of divinity or of the atomic principle; it summarises in itself when fully developed the purpose of Deity, and thus becomes responsible for the emergence of the Plan. It energises the will petals until such time as the eternal life of the soul is absorbed into that which is neither transient nor eternal but which is endless, boundless and unknown. It is brought into conscious functioning through the building of the antahkarana. This 'radiant rainbow bridge' unites the illumined personality, focused in the mind body, motivated by the love of the soul, with the Monad or with the One Life."

from *A Treatise on the Seven Rays*, Vol. V, p. 460.

While the above classification is intensely interesting from a purely theoretical and intellectual standpoint, it might be valuable to examine it from the angle of practical discipleship, and this is the emphasis which the Tibetan himself has put upon it.

PART 1. The Concrete Mind

The concrete mind is the state of consciousness with which we are most familiar, since it is the mind which the average human being uses during most of his waking hours, chiefly for the practical utilisation of knowledge which he has acquired. For the aspirant and disciple, however, the concrete mind has a more varied use. The disciple finds that it is at the same time his greatest stumbling block and his greatest asset.

It is a stumbling block because, having wrestled for many incarnations with astral glamour and having to some degree overcome it, the disciple now faces the crystallised illusory thought-forms of the lower mental plane. He has not yet completely overcome the lower desire nature, and he now finds his desires allied to the intellect and still more powerful as a consequence. The kama-manasic thought-forms which now disturb his mental body are more difficult to handle than the lower and grosser emotional urges, since the latter were more easily identified by the ten commandments and the moral teaching of all nations.

Many of these thought-forms are a heritage from the past, having been passed down from former incarnations or acquired from parents, childhood education, or authoritarian religious teaching. They are chiefly characterised as wrong beliefs or ideas, to which the aspirant to the path of discipleship persists in clinging. They are like the belief in a flat earth commonly held during the Middle Ages until Columbus and Magellan, following the theories of Copernicus, proved otherwise. Yet many sincere and intelligent spiritual people persist in clinging to religious ideas which are just as obsolete as the flat earth theory. One such example is the terrorising teaching of authoritarian religionists in connection with the second coming of Christ, which has greatly hindered the spread of the true teaching, particularly among the young.

Other powerful thought-forms of more recent origin are the materialistic teachings of science, denying the existence of the soul and the immortality of human life. These are too numerous to mention but hold a large segment

of the *intelligentsia* in bondage and have much to do with the nuclear threat to human existence on this planet.

The disciple must thread his way through all of this, discarding past ideas and ideals as he finds them one by one to be false and hindering, until he comes at last to the true use of the concrete mind.

Mind as Sixth Sense

Rather than developing the mind merely as an efficient organ for the retention of memory, the result of much of our educational processes, the disciple is attempting to make the concrete mind a sixth sense, the interpretive sense in which the mind becomes the eye of vision of the soul. It is then used to transmit knowledge, gained in the three worlds of human life, to the ego or soul. It may also be used to transmit to the physical brain the purpose of the soul, and in reverse the lower mind may be made aware of that which the soul knows on its own plane.

Much of the work which the disciple undertakes both as an individual and as a member of a group is concerned with the use of the concrete mind as the searchlight of the soul in dispelling individual, group, and world glamour. By means of the interpretive use of the mind, first the aspirant and then the more experienced disciple is able to discriminate between the many kinds of phenomena which exist upon the physical, astral, and mental planes.

Upon the physical plane the disciple is attempting to interpret the meaning of events, for every event, whether great or small, is energy in action. This applies equally to arguments and personality clashes between workers in a plant or office as to the larger clash between labour and capital on a national scale, or still greater clash between ideological groups on an international scale.

Having identified somewhat the nature of the energy which underlies any particular event, the disciple then decides whether it is directed properly or misdirected. He then lends his own mind, in co-operation with his group, to the right direction of energy so that

the events of the future may be influenced to follow the blueprints of the divine Plan.

Upon the astral plane the disciple is attempting to interpret the glamorous or purely emotional aspect of everything that impinges upon his consciousness, including the psychological and so-called 'human interest' aspects of the daily news. In addition to this, he may from time to time come in contact with various glamorous and deceiving phenomena of the astral plane, contacted sometimes during meditation and more often at night during dream experiences, the latter have a propensity, among those who strive towards the light, of assuming an illusory aspect of reality. Yet from all this the disciple must stand free, using his mind as the interpretive factor and refusing to be influenced by the passing scenery of the astral plane, which leads so many sincere students into snares and by-paths, blocking their effectiveness as disciples.

Judging from a series of American television programmes dealing with the supernatural,

seen last year, the scenery of the astral plane has made a considerable impact upon the public consciousness, giving a completely false impression of the study and practice of occultism. This false impression all true occult students must endeavour to correct, by example at least if no other means are possible. Likewise, we are warned that the continuance of nuclear explosions is resulting in the rending of the veil between the physical and astral planes, and against this danger all disciples must be on constant guard.

Upon the mental plane, the disciple must, under the influence of soul illumination, dispel the crystallised thought-forms mentioned previously. And in thus working, seeking to oversome that gigantic combined thought-form of physical maya, astral glamour, and mental illusion, to which is given the name of the Dweller on the Threshold, the disciple learns to separate the false from the true and penetrates into the inner world of meaning, the realm of soul consciousness, the second aspect of mind upon the mental plane.

Co-operation of the Heart

In conceiving of Brotherhood the science of thought has enormous significance. When concordance is based, not on conventional agreement, but on heart co-operation, the manifestation of thought is especially intelligible and authoritative. One need not be surprised that the concept of Brotherhood requires so many consonances. These vibrations are joyful ones.

from 338. BROTHERHOOD,
published by the Agni Yoga Society, New York.

THE FORERUNNERS

by Blodwen Davies

Albert Einstein
1879 - 1954

Albert Einstein was not only the greatest genius of our time, but he was also a unique personality who seemed to embody all the best qualities that we associate with the life and work of these rare persons.

THE word we use to indicate the highest functions of the human mind is 'genius'. But we seldom think of it in relation to other words stemming from the same root, *jan*, which comes to us by way of Latin, *genus*, and by way of Greek, *genos* — all meaning a race, a kind, a family — from the original meaning, 'to beget'. We accept a genius as a creator, a begetter of revolutionary ideas in human society. Other words from the same root are interesting, too, in our evaluation of genius; such words as gentle, generous, genuine. Webster's dictionary gives various meanings to the word genius, such as tutelary deity, intellectual endowment of the highest kind; 'genius implies the possession of high and peculiar natural gifts which enable their possessor to reach his ends by a sort of intuitive power'. Then the dictionary adds, as a notable afterthought: 'Talent is of a lower order'.

In the study of true genius there is always found evidence of generosity; in the sense of nobleness of person and character, the capacity to create and disseminate the fruits of genius, the full and overflowing spirit and the power to give origin to forms of some of the unfolding ideas of the evolving human kind. In other words, the true genius begets or embodies the unknown, and so puts new ideas into the hands of his fellowmen.

Men and women of this type are always distinguished by humility, humour, even a certain naivety, strength to face frustration with equanimity and derision with composure. Men and women of genius are rare in any generation, perhaps because the capacity of humanity to absorb and to learn the wisdom to apply new ideas constructively is very limited.

There are various levels of creativity and insight leading up to genius, trial runs, as it might be, but the fully expressed capacity of man for true intuitive insights into the nature of man and the universe is widely spaced in history. Evidence of the expression of this kind of genius can be found at the great turning points in the religion, philosophy and science of recorded history.

Albert Einstein was not only the greatest genius of our time, but he was a unique personality who seemed to embody all the best qualities that we associate with the life and work of these rare persons. He may become a pattern on which many a man of lesser genius may model himself in an effort to provide the conditions in which his measure of genius could operate unimpeded by self interest, by ambition, or by pressures of conformity. The life of true genius, in which the man becomes in reality the tool of the soul, is never an easy or a comfortable life. Its compensations are in the quiet and solitary realisations of approaches to some truths of the As-Yet-Unknown.

Loneliest Man

In one sense, Einstein must have been one of the loneliest men in the world. There were very few to whom he could talk of what he knew and what he did. As a boy he was shy. Born in Ulm, Germany, he was taken as an infant to Munich and there he grew up. He was considered a dull child and his parents thought, because of his slowness in learning to speak, that he was retarded or not quite normal. He certainly seemed backward, to say the least.

However, when he was four years old, his father showed him a compass and tried to

explain it to him, not successfully. But to the child this little thing was a miracle. He trembled and grew cold with excitement. A delicate needle seemed to be guided by 'a far, intangible, divine power', his first biographer, Anton Reiser, wrote. The child had a presentiment of the mysterious web of nature, with its prodigious power over all things. Actually it was Albert Einstein's introduction to the electro-magnetic world which he was to explore, like a Magellan. At twelve years of age he discovered his first book of geometry, which had nothing to do with his course of studies. Its effect was something like that of the compass, and stirred him to the same kind of excitement. The boy realised that this was a gate to the mysteries of truth and clear thinking. Strangely enough he was also given intense aesthetic pleasure out of the idea that the picture of the world could be created by concepts which were the products of human understanding.

One of the tales told of him about this time, records that an uncle told him of the Pythagorean theorem, but with no proof. Young Albert wanted to solve it without a knowledge of geometry. After some time the child proved the central proposition of Euclidean geometry by his own unaided effort.

The family had become very prosperous, and the future of all of them seemed rose-coloured. His parents were free-thinkers and he was not taught the Jewish religious life and customs. He learned for himself about the Jewish religion, and longed for instructions in its rites. He was always a deeply religious person but never formally adopted any form of religion. He could feel no religious differences.

School was unhappy and unpleasant. He was mentally awkward and ill at ease with boys of his own age. The teaching was dull and by rote. He felt isolated. He was fourteen before he found a teacher who could challenge his mind and satisfy his spiritual hunger by opening up to him all the arts, especially poetry and drama.

He learned music at home and started studying the violin at the age of six. His violin was a companion all his life. In fact he devel-

oped what may have been a kind of yogic use of the violin, for he had a music of his own, little compositions elicited by his own thoughts and feelings, which were only for himself, for the moment.

At sixteen he was on his own in the world, for his father's business failed and the family moved to Italy. A relative allowed him the equivalent of twenty dollars a month for board and education. He was lonely and ill-fed, and suffered the rest of his life from the lack of nutrition at that time. Also at this time he decided he wanted to be free of all ties, and he renounced his German citizenship and his Jewish status. He regarded humanity as universal, and he became a pacifist. He was not ambitious. All he wanted was to be alone, free to cultivate his own thoughts and to live a modest, ethical and intellectual life.

However, he had to have a profession by which to live. In college he could keep his mind on only two things, mathematics and physics. Otherwise he educated himself by reading. He dressed as he chose, for comfort and economy. He decided he would do without socks and pyjamas, and never wore them again. He stripped his life of all non-essentials. To earn a living he had to do something not distracting, or time-consuming or competitive.

He became a clerk in the Swiss patent office, where he could do a day's work in half a day, and had the rest of his time to think about mathematics and physics. It was what he called 'a shoemaker's job', and he recommended it to all young scientists. This was in 1900, and by 1903 he married a fellow student, a Serbian girl with a brilliant mind. It was the happiest time of his life. He had a home, and soon had a son. He was doing useful work and gathered around him a few friends with whom he could discuss his ideas.

Foundations of Physics Shaken

He was now absorbed in ideas concerning light, ether and motion. He knew that if his ideas were sound they would shake the very foundations of physics. He had never met a leading physicist when, at the age of 25, he published his first paper on relativity. It was called 'Towards the Electrodynamics of Moving Bodies'.

Several other papers soon followed. He was made a doctor of philosophy and persuaded to give up his 'shoemaker's job' to teach at a Swiss university. This obscure, unambitious man, careless of his appearance and of social conventions, was not a success as a teacher and he roused fierce jealousies from commonplace physicists. By 1909 the best minds of Swiss physicists waived formalities, and he was appointed to a high post in Zurich university. There were no intuitive minds to match his own, and the lonely man found 'a great productive joy in theoretical speculation by his profound recognition of law in the vast system of nature'. His absorption made the mathematical treatment of physical problems a necessity, and revived interest in the speculative approach to science. He said that the task of the physicist was to search for the general elementary laws by which he formed his picture of the universe. 'There is no logical road to these elementary laws', he said, 'other than intuition.' Only in the contemplative life could his imagination and his 'impassioned intellect' focus upon these cosmic laws.

In 1908 he addressed a great scientific congress, men who were his equals in the scientific world. Max Planck became his friend. He was not yet thirty, but he had won world recognition.

He was not an intermittent genius. His work went ahead steadily, but it was ten years later that he proved his theory of relativity in the first joint scientific project after the end of the first world war.

Then came the rise of Nazism and the persecution of the Jews. But this very tragedy at last provided Einstein with the perfect setting for his future work. Princeton was creating an Institute of Advanced Studies, and Einstein was invited to make it his scientific and spiritual home. There he went in 1932 and there he worked until his death.

Now his problem was a unified theory of gravitation and electromagnetism as a comprehensive theory of all physical nature. Again he was a lonely man for few were attracted to his tremendous theory. Interest then focused on the Uncertainty Principle, which Einstein repudiated. He would not

abandon the 'idea of direct representation of physical reality in space and time'. Nor would he accept the view that 'events in nature are analogous to a game of chance'. He said: 'God is subtle, but he is not malicious'.

When uranium fission was discovered in Germany in 1938, Einstein at once knew its possibility. He visualised the atomic bomb. The Jewish scientists who were refugees in the U.S. all sensed the danger. But Americans were unconcerned. Those who knew what Germany could do with the atomic bomb begged Einstein to represent them in an appeal to President Roosevelt. The irony of the pacifist Einstein asking the American president to begin work on an atomic bomb, was one of those strange situations that mark turning points in human history. Hitler lost the war because of his persecution of the Jewish people, for a month after the war broke out, in 1939, Einstein sought an appointment with the President. He told him that if the Germans produced the first atomic bomb it could be carried into a port and destroy a city and its environments. Roosevelt started the wheels turning, and five years later the atomic bomb was a certainty. The scientists were now deeply involved in the social and moral problems. They hoped merely to forestall the Nazis; they were horrified when it was used without warning on Japan.

Brotherhood and Survival

Einstein saw the ultimate uses of atomic energy. 'Through the release of atomic energy, our generation has brought into the world the most revolutionary force since prehistoric man's discovery of fire', he said. He also said that the basic power of the universe could not be fitted into old concepts of nationalism, and that there was only one way to control the use of atomic energy: the aroused conscience and understanding of the peoples of the world. Out of the agony of his soul Einstein brought the concept of 'One World'. He saw from the beginning that 'a world authority and an eventual world state are not just desirable in the name of *brotherhood*, they are necessary for *survival*'.

Setting the Tibetan's prophecy on atomic energy side by side with Einstein's life story, it is not too difficult to imagine Einstein's

hierarchical rôle in the transitional age in which we live. Einstein saw no defence in science against the atomic bomb; the only defence lay in law and order, and human respect for law and order.

In 1954 when the world was preparing to honour him on the fiftieth anniversary of his first paper on relativity, Einstein was wholly concerned with the welfare of humanity, and with its very existence. All along humanity had recognised in him something more than a scientist. It was one of the strange things about his history that millions of people who could have no insight whatever into the scientific significance of his work, nevertheless loved and revered him. The unself-conscious, gentle, humorous, music-loving man had a strange power of fascination which he himself could never understand. Only

esoteric knowledge of his past lives can ever throw light on the magnificence of his world service. But nothing that happened to him in this life could turn the head of this very wise and humble man.

There is a story which aptly illustrates the gentleness of this great individual. The mother of a little girl in Princeton was once dismayed to discover that her child, hearing that Dr. Einstein was a mathematician, conceived the idea of going to him on her way home from school to ask for help in her homework in arithmetic. The mother called on Dr. Einstein to make apologies for the child. 'Oh, don't be concerned at all', he said to her. 'She likes my mathematics and I like her jelly beans.'

Perhaps that is why, while so many remember him with awe as a scientist, so many more think of him as a great human being.

The Universe

*This universe in which we live is not
A cosmic clock, a ticking vast machine,
A concourse great of circling spheres between
Some vast unknown and this our earthly plot;
Set going by some power, some idiot;
Or self-engendered without cause, unseen
Unknown, the fruit of automatic spleen,
A moving cosmic engineering blot.
It is a thought held whole and steady in
Some holy cosmic mind, and there held still
Unwavering as the ages roll, akin
To that which holds it firm, the Divine Will.
Should this great will but for one moment rest,
All would disintegrate, nor manifest.*

FRANK LOWE

Is Man Actually Infinite?

by Frances Paelian

The Late Carl Jung Discusses Immortality

'The Solar Angel collects himself, scatters not his force, but in meditation deep, communicates with his reflection.'

from A TREATISE ON WHITE MAGIC

IS man actually related to Infinity? This, to the famous psychologist, Dr. Carl Jung, is life's most important question. Unless man can answer this question to his own satisfaction, correct orientation to life is impossible. This, however, Dr. Jung discovered requires a radical reversal of the age old concepts held by the human race.

Most people conceive of themselves as tangible beings capable through their marvellous 'minds' of projecting concepts of spiritual realities. Or they may even venture that 'man has a soul' if they are daring. But to Dr. Jung in an article published in the December 1962 issue of *Atlantic Monthly*, the reverse is true. An immaterial reality of 'concept' projects a solid, little form known as a man. To say that the soul 'has' the man is a closer approach to the truth.

Dr. Jung begins his theme* by implying with countless Orientals that the mind is the great slayer of the real. Questions concerning man's immortality, therefore, cannot be answered by the intellect. Dr. Jung even chooses to put to one side the documentary evidence in favour of immortality such as the examples found in the files of J. B. Rhine. This is not because Jung does not believe in their veracity, but because it is an easy and second-hand answer to a question a man must answer in the light of direct personal experience.

Like the late Dr. Gustaf Stromberg, Carl Gustaf Jung liked to prevent the student from falling back on spiritual *clichés* by providing too plausible answers to important questions. This device of the Zen Roshi, or Master,

would confound the student out of the tendency to fall back on borrowed wisdom. If a man declared he believed in reincarnation because he could produce new and verifiable information, from his psyche, concerning a remote historical period, Dr. Stromberg might ask him a question. Would it not be possible rather that he had the ability to tap the race unconscious, the akashic records, or was in communication with a mind alive during that period of time? Who can answer that one glibly?

By the same token Dr. Jung explains all psychic phenomena as projections of the unconscious. You might protest that a spirit of a departed friend gave you information that 'only John could know'. This might be the verifiable whereabouts of a missing paper or hidden treasure. Dr. Jung would go on to explain that the unconscious, free from temporal and spatial limitations, has omniscience and omnipresence. No information available to John is theoretically unavailable to the inquirer's unconscious mind. It is a known fact that an autonomous complex can be interpreted by a patient as a separate individual, a god, a demon or departed spirit. Again we are confounded!

At the same time that Dr. Jung discredits the lower mind in its ability to answer spiritual questions, he deplores the fact that modern man has ceased to respect the communications of his deeper mind. These occur in the forms of legends, myths, dreams, and the emergence of symbols. This has led man to identify himself with the merest sliver of his vast and largely hidden totality. This has created an utterly false frame of reference for him, and true action in terms of the false concept is impossible.

*from *Memories, Dreams, Reflections* by C. G. Jung, recorded and edited by Aniela Jaffa.

By the same token, this bad vantage point is responsible for a mistaken code of values, productive of greed, hatred, envy and all the factors which lead to political and economic upheaval.

Paranormal Experiences

To return to the *Atlantic Monthly* article itself, Dr. Jung, after somewhat disqualifying paranormal experiences, recounts three of his own. Dr. Jung, while travelling, 'observed' a near-accident at his distant home at the precise moment of its occurrence. Then he had prophetic dreams of the deaths of two persons, one close to him, and another who was hardly more than an acquaintance. The first experience proved to Dr. Jung the freedom of the unconscious from spatial limitations, while the two following ones demonstrated the deeper mind's independence of time as we know it. The connection between this fact and the immortality of the soul was also pointed up for Dr. Jung in the dream of a patient.

A lady about to leave this plane of life had a dream in which she saw herself relating her rather uninteresting life history to an audience of now deceased friends. Their main interest in the lecture apparently lay in the fact that it concerned events occurring within the limitations of time and space, a situation novel to those who had for some time transcended it.

Carl Jung, as a scientist, dare not proselytise about the soul. He only states his observation that persons whose physical brains have been destroyed by accidents do register conscious awareness, have dreams and so on. This strongly indicates that consciousness is not dependent upon any physical instrument. In fact the reverse is more likely to be the case!

Like the Zen Master who demanded that his student speak after making him imagine that he was hanging over an abyss by a branch held by his teeth, Jung demands that each one of us face up to the problem of death and immortality. He has found that anyone who can produce a myth, dream, fantasy or symbol in answer to the question is better off than the man who evades the issue of continuity.

But among possible replies to the question of life after death, Dr. Jung does not care to

accept wishful thinking. Life, nature and God are beautiful and terrible in their grandeur. Why should the Eternity domain be a thing of unalloyed sweetness and light?

It is difficult to recall any serious or favourable comments among Carl Jung's writing on the subject of karma and reincarnation. He hints at these possibilities when he suggests that some persons may not prefer the Eternity domain to conditions in time and space. Dr. Jung suggests that a man's contentment in a world without limitation no doubt depends on the degree of completeness which he, himself, brings to the situation.

It seems clear to Dr. Jung that the person who has integrated his unconscious content would enjoy by reflection the totality inherent in the Eternity domain. In the Zen analogy, one spotless mirror fully reflects the other. A person in this clarified state would have neither the need nor the desire to re-enter the confines of matter.

Dislike of Freedom

But not everyone likes freedom! This astonishing fact was brought to light by Dr. Erich Fromm in his book *Escape from Freedom*. Many persons are disturbed by the responsibility and autonomy required by the free state. More comfortable in bondage, they are prone to elect it to alleviate their anxieties. It is clear to Dr. Jung that a person of limited view might prefer to reincarnate in matter until an expansion of view would render this no longer necessary.

Underlying the concept of man's immortality, is the question of his origin. In apparent answer to this question, Dr. Jung experienced two dreams. In the first, he saw three unidentified flying objects. He discerned that the central disc was actually a lens projecting the form known as Dr. Carl Jung. Until this experience the doctor had discredited the existence of U.F.O.s, dismissing them as 'projections of the unconscious' — mandala symbols perhaps.

Now Jung realised that the reverse was true. Man does not project supernatural aggregates. Rather, it is these forces that project us. The answer as to the identity of the projector

'came to Dr. Jung in a dream as a flash of truth'.

Carl Jung dreamed of a Yogin in a lotus pose, meditating in a little chapel. He was startled at the Yogin's resemblance to himself. He clearly understood by this that his form of life was the result of the meditation of what the esoteric student calls the Solar Angel. He knew that when the soul lost interest, the form would disintegrate. He then knew the form to be the diver's suit created by the soul for the plunge into the dense ocean of matter.

Realising that the Yogin was a symbol of his original wholeness, Carl Jung also realised that his greater Self is the originator of the

personality. The return journey to this state of wholeness is the purpose of life. But man cannot consciously co-operate with this purpose without accepting the concept of the Infinite and his relation to it.

Returning again to Zen, Dr. Jung asserts that only through awareness of our limitations can we know ourselves as infinite. But in closing he repeats that our stress on material, hence finite, matters has made us victims, rather than extensions of the unconscious. Only through the acceptance of the unconscious content can we become truly conscious. Spiritually and politically, peace can only be assured by the removal of dividing walls.

for the astrologer . . .

Two books just published in new editions by Llewellyn Publications should be of interest to the practical astrologer and student of astrology.

Heaven Knows What by Grant Lewi was first published in 1935. This new edition carries a brief biography of the author, who left the faculty of Dartmouth College to 'become an astrologer' and to give the remainder of his short life to investigation, practical work and writing.

Heaven Knows What is said to be a 'do-it-yourself astrology book that is informative and entertaining'. Price \$10.00.

Vocational Guidance by Astrology by Charles E. Lunz, now in a revised edition, was first published in 1942. The correct interpretation of character, potential, and predominating influences through the application of astrological analysis and deduction, would enable the individual to place himself correctly in an environment and in work to which he is best suited. This enables him to give of his best, to be creative, and to be happy. The author, the retired executive head of a large wholesale commodity firm, has applied his own knowledge to himself and to his work. Price \$5.00.

Both titles can be ordered from your book store or from the publishers: Llewellyn Publications, 100 South Wabasha Street, St. Paul 7, Minnesota, U.S.A.

The Festival Week

21st - 28th December 1963.

of

The New Group of World Servers

As the server awakens heart and head centres and becomes active along some humanitarian, artistic, literary, philosophic or scientific lines, he will become a functioning member of the new group.

THE name 'Law of Group Progress' is the phrase given by human beings to a particular type of energy which is producing the *coherence of units in a group*, thus forming them into one living organism. The recognitions eventuating are those of group affinity, group objective, and group goal. It is, in the last analysis, the emergence into the subjective consciousness of the same type of energy which produces that aspect of cohesive action which demonstrates as tribal, national or racial unity. In this case, however, the determining factor is not of a physical connotation nor have these groups a physical plane basis. They are based on a group idealism which can only be consciously registered when the units in the group are beginning to function upon the mental plane and are developing the capacity to think things through, that is, to register in the brain that which the soul has imparted to the mind. We have here a definition of the meditation process as it should be followed by those who, through alignment, have made some measure of soul contact. These groups are functioning entirely through a subjective relation, which produces a subjective integration and activity.

... the energies of the zodiacal signs have a specific effect upon the energy of a Being, whose purpose works out into manifestation through these laws, which are regarded by us as great and inevitable natural laws and also spiritual laws. This effect produces a blending of energies which is both balancing and, at the same time, impelling.

In December, 1935, the energies of Capricorn were augmented by the pouring in of forces from a still greater constellation which is to our zodiac what the zodiac is to the

earth. This augmentation will take place again in 1942. It must be remembered that, from certain angles, the circle of twelve signs or constellations constitutes a special unity which revolves within our universe of heavens as our planet revolves in the centre of our circle of influences. By means of this augmentation, during the coming Aquarian zodiacal cycle, groups on earth can avail themselves of the tide of Capricornian influences which will flow into our radius of registration every seven years. The one just past gave a tremendous impetus to the work of the new group of world servers, and was the cause of the very good reaction in the world to their particular impulse. This worked out in every nation and in every group as a marked tendency to goodwill. In 1942, there will come another planetary inflow of which we are all begged to avail ourselves, and for which we are urged to make due preparation. This week of group impact occurring every seven years, will run from 21st December till 28th December, and if this should at any time fall at the period of the full moon, the opportunity will be most significant. This possibility must be watched. This week should be regarded as pre-eminently the festival week of the new group of world servers, and after 1942 advantage must be taken of this period, and special preparation made. This fact invites the attention of all of us.

... groups are appearing everywhere all over the world. The groups upon the outer plane, with their diversity of names and stated aims, are not connected with this inner group which is sponsoring, or projecting the new groups, except in so far as they have a definite, even if nebulous, connection. This becomes always

possible where there are three members of the new group of world servers found in any one exoteric group; it then becomes 'linked by a triple thread of golden light' to the new group of world servers, and can in some measure be used. This great and spiritual grouping of servers is, on the physical plane, only very loosely linked. On the astral plane the linking is stronger and is based upon love of humanity; on the mental plane the major linking takes place, from the angle of the three worlds as a whole. It will be apparent, therefore, that certain developments must have taken place in the individual before he can consciously become a functioning member of the new group of world servers, which is the principal group at this time definitely working under the Law of Group Progress.

1. He must have the heart centre awakened, and be so outgoing in his 'behaviour' that the heart is rapidly linked up with the heart centres of at least eight other people. Groups of nine awakened aspirants can then be occultly absorbed into the heart centre of the planetary Logos. Through it, his life can flow and the group members can contribute their quota of energy to the life influences circulating throughout his body. The above piece of information is only of interest to those who are spiritually awakened, and will mean little or nothing to those who are asleep.

2. The head centre must also be in process of awakening, and the ability to 'hold the

mind steady in the light' must be somewhat developed.

3. Some form of creative activity must likewise be found and the server must be active along some humanitarian, artistic, literary, philosophic or scientific lines.

All this involves personal integration and alignment and that magnetic, attractive appeal which is distinctive of all disciples in some form or another. In this way, from the standpoint of esoterism, certain great triangles of energy will be found in the individual and consequently increasingly in humanity. Then too the 'forces of creative life' will circulate from the 'point within the head' (the head centre) along the 'line to the heart' and then, with the throat centre, form a 'triangle of fiery light'. Such is the Way of Group Progress, and when this is being consummated, then the Law of Group Progress begins definitely to function and to control.

from A TREATISE ON THE SEVEN RAYS, VOL. II, 195-8

NOTE

The editors draw the special attention of *Beacon* readers to these quoted passages. The festival week of the New Group of World Servers misses the full moon of Capricorn by two days only (full December 30th 6:04 a.m. EST: 11:04 a.m. GMT), but does penetrate into the two-day period of preparation for the full moon work. The three Festivals occurring at the Aries, Taurus and Gemini full moon periods, can be used as a significant preliminary alignment in consciousness with the festival week of the new group in December.

Man must share the work of God's continuous creation of the world.

BERDYAEV

Provincialism

SIR KENNETH CLARK'S

Presidential Address to the English Association, 1962

(Oxford University Press for the Association, 5/-)

ALTHOUGH this address is mainly concerned with the visual arts there is much of real importance in it for the occultist. Sir Kenneth describes provincialism as 'a matter of distance from the centre, where standards of skill are higher and patrons more exacting'.

This conception of the 'centre' and the 'periphery' is one with which we are familiar. The centre is the metropolis, a single energising unit from which new ideas emanate, conditioning the whole aura or circle. Those furthest from or least conditioned by the main idea are termed provincial. There come to mind the various world heart centres; the fact that the East seems to be always the centre of important emanations; the soul as the metropolis and the personality as the periphery; the word for Spiritual Self, Purusha, means 'the dweller in the city', perhaps the Holy Jerusalem. Others immediately think of the Hierarchy from whence comes forth the Plan for our time known as the 'major thoughtform of the spiritual Hierarchy'. In art, music, literature or religion, new life comes in first as a seed idea. These ideas are taken up with skill by those closest to the centre and given expression as living ideals. So long as contact is kept with the 'heart centre' from whence comes the life, the ideas embody the new vision. As Sir Kenneth puts it: 'facts are used in conformity with the main current of the time'.

Those who are cut off from this main current are provincial. They may cultivate a studious isolation or merely be uninterested or ignorant. Sir Kenneth says: 'not to recognise what is central is a mark of provincialism to show in one's criticism a note of provinciality' — or lack of discrimination in one's valuation. 'The worst and commonest feature of provincialism is complacency. Partly in self-protection, partly out of mere ignorance, provincials refuse to look beyond the circle of their fellow mediocrities'. He says something which is particularly interesting, that 'the art of the perimeter becomes visionary, the vision has lost its compulsive intensity, there is no orderly contact'. We know that intuitive perception comes through the Triad, but the merely sensory through the solar plexus centre. Compulsive intensity is the spiritual will, and 'orderly contact' mental energy focused in the ajna centre. So much religion and occultism is merely visionary. We should examine ourselves to see if our approach to the vision is from the outside, as the devotee, or if we are really striving to penetrate towards comprehension, understanding and co-operation with its main current.

The Plan, meditated into being by the new group of world servers, is not a doctrine, but a fact. Some-

thing new is emanating from the higher worlds, and it fills us with hope in this year of emergence to read what Sir Kenneth says about such new international ideas: 'There is really no hiding place. We can no longer pretend that an artist can cut himself off. Colour reproductions and circulating exhibitions have done for pictorial ideas what printing did for free inquiry in the sixteenth century; and remember that the germ of an idea is as infectious as smallpox; one postcard can infect a whole group. This being so, I think that the painter who tries to ignore what is vital in contemporary art will become a provincial in the worst and simplest sense of the word'. When we think of the special meditations, the invocations and mantrams, the books and pamphlets going out in every guise provided in these days of Aquarian distribution, we can see that no-one can say he did not know, he had not heard.

Of anyone who knows, really knows, the main current, yet decides to pursue a line of his own, Sir Kenneth says: 'Provincial virtue can be in using what is metropolitan combined with intelligent awareness of his own problem. He cannot compete with metropolitan and yet cannot ignore it, but can pass through this dilemma by clearing his mind of complacency, accepting the provincial virtues and relating them to the dominant style'. The leaflet on the new group of world servers says: 'They will conform to and accept the situation in which they find themselves, but will in that situation and under that government or religious order, work for goodwill, for the breaking down of barriers, and for world peace'. Sir Kenneth continues: 'As for the occasional, unpredictable man of genius from the perimeter, rules, precepts and examples will neither help nor hinder him. He is outside the sort of classification upon which criticism must usually depend'. We would say that these are those who are catching the very newest vision from the Hierarchy and perhaps from Shamballa, for as any emanating vision percolates down through humanity it changes from the idea to the ideal to the idol — the life goes out of it, it becomes, as Sir Kenneth says: 'Self-perpetuating, over elaborate, the balance of ends and means if upset, there is over-refinement and academism. It has been the strength of the provincial artist to cut through the sophistries . . .'

And so 'whenever there is a withering . . .' we have a Buddha or a Christ coming with new vision, sending beforehand their world servers to prepare the way and make their paths straight.

EMILY SKILLEN

Letter to the Editors

EVERY so often something significant happens to startle the mentally oriented aspirant out of his customary intellectual pre-occupations. In your November issue your editorial 'Man — Human and Divine' has done just that.

There comes a time in the evolutionary education of the aspirant when he realises the actual difference between an intellectual concept of truth, and the living basis of Truth itself.

The editorial brings this fact home to the reader in clear-cut fashion. No fanfare of mental fireworks, but a simply expressed, homely statement of realistic necessity. It implies the added necessity for each and every one of us to work harder, in our meditation periods at least, in the simple business of transforming now as a time concept into here as a living presence concept. We accept the teaching that all is now here. All we can ever hope to find, is here now. All we can ever hope to be, is here now with us and in us. This then means that we must get complete control of our ordinarily wandering attention and do our darndest to keep the actual substance of presence in focus, in recognition of the fact that the real is one with its appearance. Consequently *appearance* — and that includes all that we ordinarily conceive of as this physical world, the apparently solid things directly in front of us, desk, flower vase, walls, and what not — is real in itself, and is part and parcel of the all-fullness in which we live and move and have our being.

There is, of course, nothing startling in the above statement. It is almost a *cliché* to the more or less mentally glutted occult student. And yet, because it is such a simple basic fact of living omnipresent being, the reality of it constantly by-passes us. I think it is not too far-fetched to affirm that the average student will admit that he is seeking and expecting some miraculous something to happen to him or come to him from somewhere out of space as he now conceives it; when all the while the thing he is seeking is here now, nearer than

hands or feet. Isn't Jesus reported to have said, 'When thou prayest, go into thy secret closet and pray'? This was not meant as a symbolic allusion. It was a simple and definite bit of occult instruction to cut out some portion of environment, some little room or cubicle, into which one retires regularly for definite focused attention upon the fullness of environment. Prayer after all, is simply energised thought intensified. The actual enclosure gradually gives one a sense of conscious intimacy with All-Sustaining, All-pervading Presence. The walls do not become less real. In fact as one persists in absolute focus of the whole being, the reality of them as they really are becomes more and more apparent. They brighten up and lighten up and if one has what it takes not to be overwhelmed by the appearance of brightness, but hangs on rationally and understandingly to the substance of appearance then will one begin definitely to experience the life more abundantly and to know that he knows.

As your article states, 'Man is the vehicle for the physical manifestation of divinity, and there is no way out or around this implacable, inescapable plan for humanity'. So why try and run away? Why keep postponing the use of our own everlasting power of initiative in the process of true self or being-realisation? Why keep dallying with ideas as such, when they pile up and create a mental prison of our own making out of which no one can 'break' us except ourselves? Let's start now, in our meditation periods, to destroy all the illusions that blind us to Reality and all the delusions that bind us to a false sense of mental inadequacy and limitation! In other words let's begin the process of tracing our thoughts back to the Thinker and thus of transforming states of mind into states of Being. Here and now.

After all is said and done it is the simplest truths that are the most profound in basic reality. And, as someone has said, 'It is the simplicities of life that make men one'.

SIGMUND LOWE
CALIFORNIA

BOOKS AND PUBLICATIONS

The Spirit of Masonry

'Let the Temple of the Lord be built', the seventh great angel cried. Then to their places in the north, the south, the west and the east, seven great Sons of God moved with measured pace and took their seats. The work of building was begun.

The doors were closed and tyled. The lights shone dim. The Temple walls could not be seen. The Seven were silent and Their forms were veiled. The time has not arrived for the breaking forth of LIGHT. The WORD could not be uttered. Only a silence reigned. Between the seven Forms, the work went on. A silent call went forth from each to each. Yet still the Temple doors stayed shut. . . . As time went on, without the Temple doors, the sounds of life were heard. The door was opened, and the door was shut. Each time it opened, a lesser Son of God was entered and the power within the Temple grew. Each time the light waxed stronger. Thus, one by one, the sons of men entered the temple. They passed from north to south, from west to east, and in the centre, at the heart, found light, found understanding and the power to work. They entered through the door. They passed before the Seven. They raised the Temple's veil and entered into light.

The Temple grew in beauty. Its lines, its walls, its decorations and its breadth and depth and height slowly emerged into the light of day.

Out from the east, a word went forth: 'Open the door to all the sons of men, who come from all the darkened valleys of the land, and let them seek the Temple of the Lord. Give them the light. Unveil the inner shrine, and, through the work of all the Craftsmen of the Lord, extend the Temple of the Lord, and thus irradiate the worlds. Sound forth the Word creative, and raise the dead to life.'

Thus shall the Temple of the Light be carried from heaven to earth. Thus shall its walls be raised upon the plains of earth. Thus shall the light reveal and nurture all the dreams of men.

Then shall the Master in the East awaken those who are asleep. Then shall the Warden in the West test out and try all the true seekers after light. Then shall the Warden in the South instruct and aid the blind. Then shall the gate into the North remain wide open, for there the unseen Master stands, with welcoming hand and understanding heart to lead the candidate unto the East, where the true light shines forth . . .

'But why this opening of the Temple doors?' demand the greater Seven, the seated Three. 'Because the time is ripe; the Craftsmen are prepared. God has created in the light. His sons can now create. There is naught else to do.'

'So mote it be', came forth the answer from the greater Seven, the seated Three. 'The work may now proceed. Let all the sons of earth go forth to labour.'

So runs the Prologue to the book *The Spirit of Masonry* by Foster Bailey. This book endeavours to 'throw some light on the basic significances of Masonry, and to elucidate the hidden meaning of its symbolism'. It has great value, not only to Masons, but also to those who recognise in Masonry an ancient landmark in the progressive revelation of the Ageless Wisdom teaching down the centuries from time immemorial. As one of the three main channels through which spiritual preparation for the new age is going forward, Masonry requires the impetus and the support of those esoteric students who have, to some extent, awakened in the light.

This book may be ordered through your local book store or from:

Lucis Press Ltd, 88 Edgware Road, Marble Arch, London W.2. 10/6 Sterling, plus 9d. postage.

or

Lucis Publishing Co., 11 West 42nd St., New York 36, N.Y. \$2.50, plus 9 cents postage.

AUM or The Transcendent Become Immanent, by Humanitas; published by The Spiritualist Association of Great Britain, 33 Belgrave Square, London, S.W.1. 8s. 6d. 92 pages.

This book seeks to 'offset the anxious and critical times in which the Race today finds itself involved'.

It may more usefully be looked upon as a book of reference, being a short anthology of extracts from the works of Blavatsky, A. A. Bailey, Sir James Jeans and others, loosely strung together by comments and conclusions, and collected together into short chapters in no particular sequence.

The author seems most at home when dealing with musical analogies. In the chapter on Numbers he brings home the subtlety of the higher planes of unmanifest creation by tracing the frequency of the piano keyboard notes from lowest to highest. He points out that low A vibrates at less than thirty times per second and that this frequency doubles with each octave so that high A, seven octaves above, vibrates at over 3500 times per second. If our senses are incapable of responding to yet higher octaves, how much more truly has it been said that: 'God is of purer eyes than to behold iniquity'.

In the 'Harmonies of Nature' he makes his point by drawing on the symbolism of the Aeolian harp, the church organ and a long description of a service in the churches of the future, quoted from *Man: Whence, How and Whither*, by Besant and Leadbeater. Here the congregation both play small harps and are played on themselves, so much in tune are their thoughts. The presiding Deva priest draws all the resulting harmonies into one glorious symphony by striking the key-note on his own harp.

Interesting, too, are the Sun-God myths, symbolising the course of the physical sun, born as Virgo rises at the winter solstice; crossing over at the spring equinox; rising and ascending to heaven to give life and sustenance, the complete counterpart of our own journey towards 'the life more abundant'.

The criticism of the Christian creed is logical and dispassionate. Each phrase is analysed, mistranslations are traced to their origins and misconceptions are followed through the various editions, long after the ideologies which gave them birth have been forgotten. It is mercilessly summed up in Leadbeater's words: '... The evolution of a reasonable allegory into an impossible biography'.

Less happy, because scarcely necessary, is the line by line explanation of an extract from Jelaladdin Rumi's lovely poem, *The Garment of God that thou see'st Him by*. In spite of trite and contrived rhyming in this English version, the beautiful imagery stands on its own and needs no apologia.

These gleanings from the Ageless Wisdom are certainly reassuring.

MARGUERITE SPENCER

Through Death to Rebirth, by James Scudday Perkins. Published by The Theosophical Press, Wheaton, Ill. Price, \$3.00. 124 pages with 22 illustrations by the author.

Appropriate information on the subject of reincarnation, suitable for inquirers who are completely unversed in the older occult terminology, appears to be a scarce item among present-day publications. For

that reason this book was read with particular interest in the hope that it would fill a need for young moderns seeking light on what is to many a highly intriguing but debatable subject.

This attractively illustrated book presents its theme in theosophical terms throughout. Although the presentation has been simplified for the benefit of the lay reader, it seems to lack the vitality and freshness to be expected in a modern approach.

It is the young men and women in their 'teens, twenties and thirties, scientifically oriented, sceptical of mystical theories that cannot be 'validated' who are clamouring for information on the subject of death and rebirth. This book may bring comfort to theosophically trained people who are already convinced of the truth of certain after-death states and of the fact of rebirth, but for young people of today, a more impartial, non-sectarian and clear-cut presentation might prove to be more of a challenge to their thinking. Such a presentation might tend to carry more conviction to those who are just beginning to make inquiries about the possibility of life after death.

M.D.G.

The Door to the Future, by Jess Stearn. Doubleday & Co. 327 pages. \$4.50.

The author of this book has a wide background in the newspaper field, having worked on some of the top newspapers in the country and served as a feature writer on the staff of *Newsweek* magazine. With the Silurian Award for an outstanding series of articles on juvenile delinquency, and three books on social problems to his credit, Mr. Stearn became interested in the accuracy or dependability of the power of prediction.

He started to track down the predictions of such modern psychics, astrologers and mediums as Jeane Dixon of Washington, D.C., Edgar Cayce, prophet and healer, of Virginia Beach, the medium Arthur Ford, Hugh McCraig the astrologer, the Dutch psychic Peter Hurkos, as well as the work of ancient seers and the prophets of the Bible.

In doing so, he sifted, tested and verified a mass of data which can help to integrate and bring respect to a large sector of man's total awareness that has hitherto been looked upon with scepticism and even with distrust by those of the absolutist school of thought who depend entirely upon proven facts and statistics for their attitude towards evolving concepts.

In addition to a dramatic account of the apparitions of the Holy Mother to the three children of Fatima, Portugal, and prophecies that have been fulfilled concerning such events as world wars I and II, the author lists several biblical prophecies that have come true in 'these latter days'. He asserts that the world is awaiting with eager expectation the fulfilling of other prophecies.

After careful investigation, Mr. Stearn comes to the conclusion that there is no reason to think that the days of prophecy and prevision have passed. In fact, he feels that this generation, under stress of threatened annihilation, is becoming more aware of the existence of psychic forces and that it appears to be manifesting increasingly the intuitive faculty.

M. GEBBIE

An Esoteric Fragment

Where is the gate, O Lanoo, which guards the triple-way?

Within the sacred heart of Him Who is the threefold Path. I reach the gate and pass within, entering thus the Heart, through the means of wide compassion.

How many gates are there, O Passer on the Way?

The gates are seven, each leading to the centre of a great sphere of bliss. By the one who seeks to know, the first gate must be found. That entered, in periodic cycles he will find the other six.

You speak of wide compassion as the key that opens wide the gates. Explain in words the simplest the need that this involves.

The need of gentle mercy, which knows and sees yet understands; the need of tears of crystal to wash away a brother's sins; the need of fiery courage that can hold a brother's hand, and lift and elevate him though all the world cry 'nay'; the need of comprehension, that has experienced and knows; the occult sense of oneness must guide unto the gate.

What else will lead a man to the portal of the Path?

Compassion first and conscious oneness; then death to every form that holds and hides the life; next wisdom linked with learning, and the wise use of the Word; speech of an occult nature and the silence of the Centre, held in the noise of all the world.

Can you, O Lanoo, blend these thoughts into a threefold charge?

First Oneness, then the Word, and lastly Growth.

A TREATISE ON THE SEVEN RAYS, Vol. V, p. 764

